Deus prouidebit: / Wood.

Iniunctions

geuen by the Queenes Maiestie.

Anno Domini. 1559.

The fyrst yere of the raigne of our Soueraigne Lady Queene Elizabeth.

¶ *Cum priuilegio Regiæ Maiestatis.*

OMNIA DESVPER.

R. I.

INIVNCTIONS GEVEN BY THE Queenes Maiestie, al well to the *Cleargie, as to the Laitie of* this Realme.

THe Queenes moſt royall Maieſtie, by the aduyſe of her moſte honorable Counſayle, intendyng the aduaunce-ment of the true honor of Almightie God, the ſuppreſſion of ſuperſtition through all her hyghneſſe Realme and Dominions, & to plant true religion, to the extirpacion of all hypocriſie, enormities, and abuſes (as to her duetie, apperteyneth) doth miniſter vnto her louyng ſubiectes theſe Godlye Iniunctions hereafter folowyng. All which Iniunctions, her hyghneſſe wylleth and commaundeth her louyng ſubiectes obediently to receyue, and truely to obſerue and kepe, euery man in theyr offices, degrees, and ſtates, as they wyll auoyde her highneſſe diſpleaſure, and the paynes of the ſame hereafter expreſſed.

THE fyrſte is. That all Deanes, Archdeacons, Parſons, Vicars, and all other Eccleſiaſticall perſons, ſhall faythfullye kepe & obſerue, and as farre as in thē maye lye, ſhall cauſe to be obſerued & kepte of other, all and ſinguler lawes and Statutes made for the reſtorynge to the Crowne the auncient iuriſdiction ouer the ſtate Eccleſiaſticall, and abolyſhyng of all forrayne power repugnaunt to the ſame. And furthermore, all Eccleſiaſticall perſons hauyng cure of ſoule, ſhall to the vttermoſt of theyr wyt, knowledge, and learnyng, purely, ſincerely, and without any colour or diſſimulation, declare, manyfeſt, and open, foure tymes euery yere at the leaſte, in theyr Sermons and other Collations, that all vſurped and forrayne power, hauyng no eſtablyſhment nor grounde by the lawe of God, is for moſte iuſte cauſes taken awaye and abolyſhed: And that therefore no maner of obedience or ſubiection, within her hyghneſſe Realmes and dominions, is due vnto any ſuche forrayne power. And that the Queenes power within her Realmes and dominions, is the hygheſt power vnder God, to whom all men within the ſame Realmes and dominions, by Gods lawes owe moſte loyaltie and obedience, afore and aboue

1 Vſurped and forayne auctoritie.

all other powers and potentates in earth.

Images. 2 Besides this, to thintent that all superstition and hipocrisie, crepte into dyuers mens hartes, may vanyshe away: they shall not set forth or extoll the dignitie of any Images, Reliques, or miracles, but declaryng the abuse of the same, they shall teache that all goodnes, health, and grace, ought to be both asked and loked for only of God, as of the very aucthour and geuer of the same, and of none other.

A Sermon euery moneth. 3 Item, that they the persons aboue rehearsed, shall preache in theyr Churches and euery other cure they haue, one Sermon euery moneth of the yere at the least, wherin they shall purely and sincerely declare the worde of God, and in the same exhort their hearers to the workes of fayth, as mercy and charitie, speciallye prescribed and commaunded in Scripture. And that workes deuised by mans phantasies besydes Scripture: (As wandryng of Pylgrymages, settyng vp of Candels, prayng vpon Beades, or suche lyke superstition) haue not only no promyse of rewarde in Scripture, for doyng of them: but contrarywyse, great threatninges & maledictions of God, for that they be thinges tending to Idolatry and superstition, whiche of all other offences God almightie doth most detest & abhorre, for that the same diminishe most his honour and glory.

Workes of fayth.

Workes of mans deuice.

Quarter Sermon, or Homyly. 4 Item, that they the persons aboue rehearsed, shall preach in theyr owne persons once in euery quarter of the yere at the least, one Sermon, beyng licenced specially therevnto, as is specified here-

hereafter: Or els shall reade some Homylye pre-
scribed to be vsed by the Queenes auctoritie,
euery Sunday at the least, vnlesse some other
Preacher sufficientlye licenced, as hereafter,
chaunce to come to the Paryshe for the same pur-
pose of preachyng.

Item, that euery Holyday through the yere, 5
when they haue no Sermon, they shall immedi- The Pater
atly after the Gospell, openly and playnely rehe- noster,
to theyr paryshioners in the Pulpitte, the Pater Crede, and
noster, the Crede, and the ten Commaundemen- ten Com-
tes in English, to thintent the people may learne maunde-
the same by harte, exhorting all parentes and mentes.
householders, to teache theyr chyldren and ser-
uauntes the same, as they are bounde by the law
of God and conscience to do.

Also that they shall prouyde within three mo- 6
nethes next after this visitation, at the charges The Byble
of the paryshe, one booke of the whole Byble of and Para-
the largest volume in Englyshe. And within one phrases.
xii. monethes next after the sayde visitation, the
Paraphrases of Erasmus also in Englishe, vpon
the Gospelles, and the same set vp in some con-
uenient place within the sayd Churche that they
haue cure of, where as theyr paryshioners maye
moste commodiously resort vnto the same, and
reade the same, out of the tyme of common ser-
uice. The charges of the Paraphrases, shalbe by
the Parson or proprietarie and paryshioners,
borne by equall portions. And they shall discou-
rage no man from the reading of any part of the
Byble, eyther in Latin or in Englyshe, but shall

rather exhorte euery person to reade the same with great humilitie and reuerence, as the verye lyuelye worde of God, and the speciall foode of mans soule, whiche all Christian persons are bounde to embrace, beleue, and folowe, yf they loke to be saued: whereby they maye the better know their dueties to God, to their Soueraigne Lady the Queene, & their neyghbour, euer gentylly and charitably exhortyng them, and in her Maiesties name strayghtly chargyng and commaundyng them, that in the readyng therof, no man to reason or contende, but quietly to heare the reader.

Hauntyng of Alehouses by Ecclesiasticall persons.

7 Also the sayde Ecclesiasticall persons, shall in no wyse at any vnlawfull time, nor for any other cause then for theyr honest necessities, haunte or resort to any Tauernes or Alehouses. And after theyr meates they shall not geue them selues to drynkyng or ryot, spendyng theyr tyme ydelly by day or by nyght, at dyce, cardes, or tables playing, or any other vnlawfull game: But at all tymes as they shall haue leysure, they shall heare or reade somewhat of holye Scripture, or shall occuppye them selues with some other honest studye or exercyse, and that they alwayes do the thynges which appertayne to honestie, and endeuour to profite the common wealth, hauyng alwayes in minde that they ought to excell al other in puritie of life, and shoulde be examples to the people to lyue well and Christianly.

Preachers not licenced

8 Also, that they shall admit no man to preache within any theyr cures, but such as shal appeare vnto

vnto them to be sufficiently licenced therevnto by the Quenes Maiestie, or the Archbishop of Cantorbury, or the Archbyshop of Yorke, in eyther theyr Prouinces, or the Byshop of the Diocesse, or by the Quenes Maiesties visitours. And such as shalbe so licenced, they shall gladly receyue, to declare the worde of God at conuenient tymes, without any resistaunce or contradiction. And that no other be suffered to preache out of his owne cure or paryshe, than suche as shalbe licenced, as is aboue expressed.

9 Letters of the worde.

Also, yf they do or shall knowe any man within theyr paryshe, or els where, that is a letter of the worde of God to be read in Englyshe, or sincerely preached, or of the execution of these the Queenes Maiesties Iniuctions, or a fawter of any vsurped and forrayne power, nowe by the lawes of this Realme iustly reiected and taken awaye, they shall detect and present the same to the Queenes Maiestie, or to her Counsayle, or to the Ordinarye, or to the Justice of peace next adioynyng.

Fautours of the vsurped power.

10 A Register.

Also, that the Parson vicar, or Curate, and paryshioners of euery Paryshe within this Realme, shall in theyr Churches and Chappelles kepe one booke or Register, wherein they shall wryte the day and yere of euery weddyng, Christenyng, and buryall, made within the paryshe, for theyr tyme, and so euery man succeadyng them lykewyse, and also therein shall wryte

wryte euery persons name that shalbe so wedded, christened, and buryed. And for the sake keping of the same booke, the Parysshe shalbe bounde to prouyde of theyr common charges, one suer Coffer with two lockes and keyes, whereof the one to remayne with the Parson, Vycar, or Curate, and the other with the Wardens of euery parysshe Churche or Chappell, wherein the sayde booke shalbe layde vp. Whiche booke they shall euery Sunday take forth, and in the presence of the sayde Wardens, or one of them, wryte and recorde in the same, al the weddinges, Christenynges, and buryalles, made the whole weeke before: and that done, to lay vp the booke in the sayde Coffer, as afore. And for euery tyme that the same shalbe omitted, the partie that shalbe in the fault thereof, shall forfayte to the sayde Churche. iii.s. iiii.d. to be imployed the one halfe to the poore mennes boxe of that Parysshe, the other halfe towardes the repayre of the Churche.

Distributiõ of the. xi. part.

II Furthermore, because the goodes of the Churche are called the goods of the poore, and at these dayes nothyng is lesse seene then the poore to be susteyned with the same: All Parsons, Vicars, Pentionaries, Prebendaries, and other beneficed men within this Deanry, not beyng resident vpon theyr benefices, whiche may dispende yerely twentie poundes or aboue, eyther within this Deanrye, or els where, shall distribute hereafter amonge theyr poore parysshioners,

or

or other inhabitauntes there, in the presence of the Churchwardens or some other honest men of the parishe, the fourtie part of the fruites and reuenues of their sayde benefice, lest they be worthyly noted of ingratitude, which reseruing so many partes to them selues, can not vouchsafe to impart the fourtie portion therof among the poore people of that paryshe, that is so fruitfull and profitable vnto them.

12 Exhibition for scholers

And to the intent that learned men may hereafter spring the more for therecution of the premisses, euery Parson, Vicar, Clerke, or beneficed man within this Deanry, hauyng yerely to dispende in benefices and other promotions of the Churche an hundreth poundes, shall geue .iii.li. vi.s. viii.d. in exhibition to one scoler in any of the vniuersities, and for as many .C.li. more, as he may dispende, to so many scolers more shall geue like exhibition in the vniuersitie of Oxford or Cambridge, or some gramer schole, whiche after they haue profited in good learnyng, may be parteners of their patrones, cure, and charge, as well in preachyng, as otherwise in execution of their offices, or may when nede shalbe, otherwise profite the common weale, with their counsayle and wysdome.

13 The .v. part for reparation.

Also that all Proprietaries, Parsons, Vicars, & Clerkes, hauyng Churches, Chappels, or mansions within this Deanry, shall bestowe yearely hereafter vppon the same mansions or chaunselles of their Churches, beyng in decay, the fifth part of that their benefices, tyll they be fullye

repayred, and shall alwayes kepe and maynteyne in good estate.

14 Readyng of the Iniunctions.

Also that the sayde Parsons, Vicars, and Clerkes, shal once euery quarter of the yere reade these Iniunctions geuen vnto them, openly and deliberatlye before all their parishioners, at one time, or at two seuerall times in one day, to thintent that both they may be the better admonyshed of their duetie, and they sayde parishioners the more moued to folow the same for their part.

15 Payment of Tithes.

Also forasmuch as by lawes established, euery man is bounde to pay his tithes, no man shal by colour of duetie omytted by their Curates, deteyne they tythes, & so requite one wronge with another, or be his owne iudge: but shall truely pay the same, as he hath ben accustomed, to their Parsons, Vicars, and Curates, without any restrainte or diminution. And suche lacke & default as they can iustely finde in they Parsons and Curates, to call for reformation thereof, at they ordinaries and other superiours, who vppon complaint and due proofe therof, shall reforme the same accordyngly.

16 The Newe Testament and Paraphrases.

Also that euery Parson, Vicar, Curate, and Stipendary Priest, beyng vnder the degree of a master of art, shall prouide and haue of his owne within three monethes after this visitation, the newe Testament both in Latin and in Englyshe with Paraphrases vppon the same, conferryng the one with the other. And the Bysshoppes and other Ordinaries by themselues or they officers in they Sinodes and visitations, shall examine the

the sayde Ecclesiasticall persounes, howe they haue profited in the studie of holy Scripture.

Also, that the vice of dampnable dispayre may be clearely taken away, and that firme beliefe and stedfast hope may be surely conceyued of all their parishioners beynge in any daunger, they shall learne and haue alwayes in a redynesse, such comfortable places and sentences of Scripture, as do sette foorth the mercy, benefytes, and goodnesse of almyghtie God, towardes all penitent and beleuyng persons, that they maye at all tymes when necessitie shall require, promptlye comfort theyr flocke with the lyuely worde of God, whiche is the onely staye of mans conscience. 17 Comfortable sentences for the sicke.

Also to auoyde all contention and stryfe which heretofore hath risen among the Quenes Maiesties subiectes in sundrye places of her Realmes and dominions, by reason of fonde curtesie, and chalengyng of places in procession: and also that they maye the more quietly heare that whiche is sayde or songe, to theyr edifying, they shall not from hencefoorth in any paryshe Churche, at any tyme vse any procession about the Churche or Churcheyarde, or other place, but immediatly before the tyme of Communion of the Sacrament, the Pryestes with other of the Quyre, shall kneele in the myddes of the Churche, and syng or say playnely and distinctly the Letany whiche is set forth in Englishe, with all the Suffrages folowing, to thintent the people may heare and answere. And none other pro- 18 Procession to be left. The Letanie.

cession or Letany to be had or vsed, but the sayde Letany in Englyshe, addyng nothyng thereto, but as it is nowe appoynted. And in Cathedrall or Collegiat Churches, the same shalbe done in suche places and in suche sort, as our commissioners in our visitation shall appoynt. And in the tyme of the Letany, of the common prayer, of the Sermon, & when the Priest readeth the Scripture to the parishioners, no maner of persons, without a iuste and vrgent cause, shall vse any walkyng in the Churche, ne shall depart out of the Churche, and all ryngyng and knollyng of belles shalbe vtterly forborne for that tyme, except one bell in conuenient tyme to be ronge or knolled before the Sermon. But yet for the reteynyng of the perambulation of the Circuites of parishes, they shall once in the yere at the time accustomed, with the Curate and the substancial men of the paryshe, walke about their paryshes, as they were accustomed, and at their returne to the Churche, make their common prayers.

Let hearing of diuine seruice.

19 Prouided, that the Curate in their sayde common perambulations vsed heretofore in the dayes of Rogations, at certayne conuenient places, shall admonishe the people to geue thankes to God, in the beholdyng of Gods benefites, for thencrease and aboundance of his fruites vpon the face of the earth, with the sayng the. C iii. Psalme: *Benedic anima mea. &c.* or such like. At which tyme also, the same Minister shall inculke these or suche sentences: *Cursed be he whiche transla-*

Perambulation of Paryshes.

teth

teth the boundes and dolles of his neighbour.

Or such other order of prayers, as shalbe hereafter appoynted.

Item, all the Quenes faythfull and louyng subiectes, shall from henceforth celebrate and kepe their holydaye, accordyng to Goddes holye wyll and pleasure, that is, in hearyng the worde of God read and taught, in priuate and publique prayers, in knowledgyng theyr offences to God, and amendement of the same, in reconcylyng their selues charitablye to theyr neyghbours where displeasure hath ben, in oftentymes receauyng the Communion of the very body and bloud of Chryste, in visityng of the poore and sycke, in vsyng all soberneſſe and godlye conuersation: Yet notwithstandyng, all Parsons, Vicars, and Curates, shall teache and declare vnto their Parishioners, that they may with a safe and quiet conscience, after their Common prayer, in the tyme of Haruest, labour vpon the holy and festiuall dayes, and saue that thyng whiche God hath sent. And yf for any scrupulositie or grudge of conscience, men shoulde superstitiously abstayne from worckyng vpon those dayes: that then they should greuously offende and displease God. 20 Spendyng all the holyday.

Also, forasmuche as variaunce and contention is a thyng that moste displeaseth God, and is moste contrary to the blessed Communion of the body & bloud of our Sauiour Christ, Curates shall in no wyse admit to the receiuyng therof, any of theyr cure or flocke, whiche be openly 21 Open contēders to be reconciled openly.

knowen to lyue in sinne notorious without repentaunce, or who hath maliciously and openly contended with his neyghbour, vnlesse the same do fyrst charitably and openly reconcyle him selfe agayne, remitting al rancour and mallice, whatsoeuer controuersie hath ben betwene them. And neuertheless, their iust tytles and ryghtes they maye charitably prosecute before suche as haue auctoritie to heare the same.

22 Cõtemners of laudable ceremonies

Also, that they shall instructe and teache in theyr cures, that no man ought obstinatly and maliciously breake and violate the lawdable Ceremonies of the Churche, commaunded by publique auctoritie to be obserued.

23 The abolishment of thynges superstitious.

Also, that they shall take away, vtterly extinct and destroy all shrynes, coueryng of shrynes, all tables, candelsticks, tryndalles, and rolles of waxe, pictures, payntynges, and all other monumentes of fayned miracles, pylgrimages, ydolatry, and superstition, so that there remayne no memory of the same in walles, glasses, windowe, or els where within theyr Churches and houses, preseruyng neuertheless or repayryng both the walles and glasse wyndowes. And they shall exhort all theyr parishioners to do the lyke within theyr seuerall houses.

24 The Pulpit

And that the Churchwardens, at the common charge of the parishioners, in euery Church shall prouyde a comely and honest Pulpit, to be set in a conuenient place within the same, and to be there semely kepte, for the preachyng of Gods worde.

Also,

Also, they shall prouide and haue within three monethes after this visitation, a stronge Cheste, with a hole in the vpper part therof, to be prouided at the cost and charge of the Paryshe, hauing three keyes, whereof one shall remayne in the custodye of the Parson, Vicar, or Curate, and the other two in the custody of the Churchwardens, or any other two honest men, to be appoynted by the paryshe from yere to yere. Whiche Chest, you shall set and fasten in a moste conuenient place, to thintent the paryshioners shoulde put into it their oblations and almes for their poore neighbours. And the Parson, Vicar, and Curate, shall diligently from tyme to tyme, and specially when men make theyr Testaments, call vpon, exhort, and moue theyr neighbours to conferre and geue, as they maye well spare, to the sayde Chest, declaryng vnto them, whereas heretofore they haue ben diligent to bestowe muche substaunce otherwyse then God commaunded, vpon pardons, pylgrimages, trentalles, deckyng of Images, offeryng of Candelles, geuyng to Fryers, and vpon other lyke blynde deuotions: they ought at this tyme to be muche more redye to helpe the poore and nedye, knowyng that to relieue the poore, is a true worshypping of God, required earnestly vppon payne of euerlastyng dampnation, and that also whatsoeuer is geuen for theyr comfort, is geuen to Christe hym selfe, and so is accepted of hym, that he wyll mercyfully reward the same with euerlastyng lyfe. The whiche almes and deuotion of the people, the

The Cheste for the poore

The distribution of the almes.

the kepers of the Keyes shall at tymes conuenient take out of the Chest, and distribute the same in the presence of the whole Paryshe, or sixe of them, to be truely and faythfully delyuered to their most nedie neighbours. And yf they be prouided for: then to the reparation of high wayes next adioynyng, or to the poore people of suche Paryshes nere, as shalbe thought beste to the sayde kepers of the Keyes. And also the money which ryseth of Fraternities, Guildes, and other stockes of the Churche (except by the Quenes Maiesties aucthoritie it be otherwise appointed) shalbe put into the sayde Chest, and conuerted to the sayde vse. And also the rentes of landes, the profite of cattell, and money geuen or bequethed to Obites and Diriges, or to the fyndyng of Torches, Lightes, Tapers, and Lampes, shalbe conuerted to the sayde vse: Sauing that it shalbe lawfull for them to bestowe part of the sayde profites vpon the reparation of the saide Church yf great nede require, and where as the paryshe is very poore and not able otherwyse to repayre the same.

Symonye.

26 Also, to auoyde the detestable sinne of Simonie, because buying and sellyng of Benefices is execrable before God: therefore all such persons as bye any Benefices, or come to them by fraude or deceite, shalbe depriued of such Benefices, and be made vnable at any tyme after to receiue any other spirituall promotion. And suche as do sell them, or by any colour do bestowe them for their owne gayne and profyte, shall lose their

ryght

ryght and tytle of patronage, and presentment for that tyme, and the gift therof for that vacation, shall appertayne to the Queenes Maiestie.

Also, because through lacke of preachers in many places of the Quenes Realmes and dominions, the people continue in ignorannce and blyndnes, all Parsons, Vicars, and Curates, shall reade in theyr Churches euery Sunday, one of the Homelyes whiche are and shalbe set forth for the same purpose, by the Quenes auctoritie, in suche sorte as they shalbe appoynted to do in the preface of the same. 27 Homelyes to be read.

Also where as many indiscrete persons do at this daye vncharitablye contemne and abuse Priestes and Ministers of the Churche, because some of them (hauyng small learnynge) haue of longe tyme fauoured fonde phantasies, rather than Gods trueth: Yet forasmuch as theyr office and function is appoynted of God, the Quenes Maiestie wylleth and chargeth all her louyng subiectes, that from henceforth they shall vse them charitably and reuerently for theyr office and ministration sake, and especially such as labour in the settyng forth of Gods holy worde. 28 Contempte of Ministers

Item, although there be no prohibition by the worde of God, nor any example of the primatiue Church, but that the Priestes and Ministers of the Church maye lawfully for the auoydyng of fornication, haue an honest and sober wyfe, and that for the same purpose the same was by Acte of Parliament in the tyme of our deare brother Kyng Edwarde the sixt made lawefull, where 29

vppon a greate number of the Clergie of this Realme were then maryed, and so yet continue. Yet because there hath growen offence, and some slaunder to the Churche, by lacke of discrete & sober behauiour in many Ministers of the Church both in chosing of their wiues, and in vndiscrete lyuyng with them: The remedy whereof is necessary to be sought. It is thought therfore very necessarye, that no maner of Priest or Deacon shall hereafter take to his wife any maner of woman, without the aduice and allowaunce fyrste had vpon good examination by the Bysshoppe of the same Diocesse, and two Justices of the peace of the same Shyre, dwellyng nexte to the place where the same woman hath made her moste abode before her maryage, nor without the good wyll of the parentes of the sayde woman, yf she haue any lyuyng, or two of the next of her kynsefolkes, or for lacke of knowledge of suche, of her maister or maistres where she serueth. And before he shalbe contracted in any place, he shall make a good and certayne proffe thereof to the Minister, or to the congregation assembled for that purpose, whiche shalbe vpon some Holyday where dyuers may be present. And yf any shall do otherwyse, that then they shall not be permitted to minister eyther the worde or the Sacramentes of the Churche, nor shalbe capable of any Ecclesiasticall benefice. And for the maner of mariages of any Bysshops, the same shalbe allowed and approued by the Metropolitane of the Prouince, and also by suche Commissioners

as

as the Queenes Maieſtie ſhall therevnto appoynt. And yf any Maiſter, or Deane, or any head of any Colledge, ſhall purpoſe to marrye, the ſame ſhall not be allowed but by ſuche to whom the viſitation of the ſame doth properly belong, who ſhall in any wyſe prouyde that the ſame tende not to the hynderaunce of theyr houſe.

Item, her Maieſtie beyng deſyrous to haue the Prelacie and Clergie of this Realme to be had aſwell in outwarde reuerence, as otherwyſe regarded for the worthynes of theyr miniſteries, and thynkyng it neceſſary to haue them knowen to the people in all places and aſſembles, both in the Church and without, and thereby to receyue the honour and eſtimation due to the ſpeciall meſſengers and miniſters of almyghtie God: wylleth and commaundeth that all Archbiſhops and Byſhops, and all other that be called or admitted to preachyng or miniſtery of the Sacramentes, or that be admitted into any vocation Eccleſiaſticall, or into any ſocietie of learnyng in eyther of the vniuerſities, or els where: ſhall vſe and weare ſuch ſeemely habites, garmentes, and ſuch ſquare Cappes, as were moſt commonlye and orderly receyued in the latter yere of the raigne of kyng Edwarde the fyrſt, not thereby meanyng to attribute any holynelle or ſpeciall worthyneſſe to the ſayde garmentes: But as Saint Paule wryteth, *Omnia decenter & ſecundum ordinem fiant.* 1. Cor. 14. Cap.

Of apparell of Miniſters.

31 Item, that no man shall wylfully and obsti-
Heresyes. natelye defende or mayntayne any heresyes, er-
rours, or false doctrine, contrary to the fayth of
Christ and his holy Scripture.

32 Item, that no persons shall vse charmes, sor-
Charmes. cery, enchauntmentes, withcraftes, southsay-
ing, or any lyke deuylyche deuyce, nor shall resort
at any tyme to the same for counsell or helpe.

33 Item that no person shall, neglectyng theyr
Absence frō Common prayer. owne parish Church, resort to any other Church
in tyme of Common prayer or preachyng, except
it be by the occasion of some extraordinary Ser-
mon, in some paryshe of the same towne.

34 Item, that no Inholders, or Alehousekepers
Inholders, & Alehouses shall vse to sell meate or drynke in the tyme of
common prayer, preachyng, readyng of the Ho-
mylyes or Scriptures.

35 Item, that no persons kepe in theyr houses
Images in houses. any abused Images, tables, pictures, paintinges
and other monumentes of fayned miracles, pyl-
grimages, idolatry, or superstition.

36 Item that no man shall wyllyngly let or di-
Disturbers of Sermons or seruice. sturbe the preacher in tyme of his Sermon, or
let or discourage any Curate or Minister to syng
or say the diuine seruice now set forth, nor mocke
or iest at the Ministers of such seruice.

37 Item, that no man shall talke or reason of the
Rashe talkers of scripture. holy Scriptures rashely or contentiously, nor
mayntayne any false doctrine or errour, but shall
commune of the same when occasion is geuen,
reuerently, humbly, and in the feare of God, for
his comfort and bettter vnderstandyng.

Item,

Item, that no man, woman, or chylde, shalbe otherwyse occupyed in the tyme of the seruice, then in quiet attendaunce to heare, marke, and vnderstande that is read, preached, and ministred. 38 Attendaunt to the seruice.

Item, that euery scoolemaster and teacher shall teache the Grammer sette forth by Kyng Henry the eyght of noble memorye, and continued in the tyme of Kyng Edward the sixt, and none other. 39 The Grammer of kyng Henry the eyght.

Item, that no man shall take vppon hym to teache, but such as shalbe allowed by the Ordinary, and founde meete, aswell for his learnyng and dexteritie in teachyng, as for sober and honest conuersation, and also for ryght vnderstandyng of Gods true religion. 40 Allowance of Scoolemasters.

Item, that all teachers of chyldren, shall stirre and moue them to the loue and due reuerence of Gods true religion, nowe truely sette foorth by publique authoritie. 41 Duetie of Scoole masters.

Item, that they shall accustome theyr scollers reuerently to learne suche sentences of Scriptures, as shalbe most expedient to induce them to all godlynesse. 42 Sentēces of Scripture for scolers.

Item, forasmuch as in these latter dayes many haue ben made Priestes, beyng chyldren, and otherwyse vtterly vnlearned, so that they coulde reade to say Mattens and Masse: The Ordinaries shall not admitte any suche to any cure or spirituall function. 43 Unlearned Priestes.

Item, euery Parson, Vicar, and Curate, shall vpon euery Holyday and euery seconde Sunday 44 The Cathechisme.

in the yere, heare and instructe all the youth of the paryshe, for halfe an houre at the leaste, before Euenyng prayer, in the tenne Commaundementes, the Articles of the beliefe, and in the Lordes prayer, and diligently examine them, and teache the Cathechisme, set forth in the booke of publique prayer.

45 The boke of the afflictiõs for religion.

Item, that the Ordynaries do exhibite vnto our vilitours theyr bookes, or a true copy of the same, conteynyng the causes why any person was imprysoned, famyshed, or put to death, for religion.

45 Ouerseers for seruice on the holy dayes.

Item, that in euery paryshe, three or foure discrete men whiche tender Gods glory and his true religion, shalbe appoynted by the Ordynaries, diligently to see that all the paryshyoners duely resort to theyr Churche, vppon all Sundayes and holy dayes, and there to continue the whole tyme of the godlye seruyce. And all suche as shalbe founde slacke or negligent in resortyng to the Churche, hauyng no great nor vrgent cause of absence, they shall strayghtlye call vpon them, and after due monition, yf they amende not, they shall denounce them to the Ordinarie.

47 Inuentories of Churche goodes.

Item, that the Churche wardens of euery paryshe, shal deliuer vnto our visitours the Inuentories of vestmentes, copes, and other ornamentes, plate, bookes, and specially of Grayles, Couchers, Legendes, Processionalles, Hymnalles, Manuelles, Portuesses, and such lyke, appertenyng to theyr Church.

Item,

Item, that weekely vppon Wednesdayes and Frydayes, not beyng holy dayes, the Curate at the accustomed houres of seruice, shall resort to Churche, and cause warnyng to be geuen to the people by knollyng of a bell, and say the Letany and prayers. 48 Seruyce on Wensdayes & Frydayes.

Item, because diuers Collegiate, and also some paryshe Churches heretofore, there hath ben lyuynges appoynted for the mayntenaunce of menne and chyldren, to vse syngyng in the Churche, by meanes where of the lawdable science of musicke hath ben had in estimation, and preserued in knowledge: The Quenes Maiestie neyther meanyng in any wyse the decaye of anye thyng that myght conuenientlye tende to the vse and continuance of the sayde science, neyther to haue the same in any parte so abused in the Church, that thereby the common prayer should be the worse vnderstande of the hearers: wylleth and commaundeth, that fyrste no alteration be made of suche assignementes of lyuyng, as heretofore hath ben appoynted to the vse of syngyng or musicke in the Churche, but that the same so remayne. And that there be a modest and distincte songe, so vsed in all partes of the common prayers in the Churche, that the same maye be as playnely vnderstanded, as if it were read without syngyng. And yet neuertheless, for the comfortyng of such as delyte in musicke, it maye be permitted that in the begynnyng, or in thend of common prayers, eyther at mornyng or euenyng, there maye be songe an Hymne, 49 Cõtinuance of singing in the Church.

or

or suche lyke song, to the prayse of almyghtie God, in the best sort of melody and musicke that may be conueniently deuysed, hauyng respecte that the sentence of the Hymne maye be vnderstanded and perceaued.

50 Agaynst slaunderous & infamous wordes.

Item, because in all alterations, and specially in Rites and Ceremonies, there happeneth discorde emonges the people, & therevpon slaunderous wordes and raylynges, whereby charitie the knot of all Christian societie is loosed: The Queenes Maiestie beyng most desirous of all other earthlye thynges, that her people shoulde lyue in charitie both towardes God and manne, and therein abounde in good workes: willeth and straightly commaundeth all maner her subiectes to forbeare all vayne and contencious disputations in matters of Religion, and not to vse in dispyte or rebuke of any person these conuicious wordes, papist, or papisticall hereticke, scismaticke, or sacramentarye, or any such lyke wordes of reproche. But yf any maner of person shall deserue the accusation of any such, that fyrst he be charitably admonyshed therof: And yf that shall not amende hym, then to denounce the offendours to the Ordinarye, or to some hygher power hauyng authoritie to correcte the same.

51 Agaynst heretical & seditious bokes.

Item, because there is a greate abuse in the printers of bokes, which for couetousnes chiefely, regard not what they print, so they may haue gayne, whereby aryseth great disorder by publication of vnfruitefull, vayne, and infamous bookes

bookes & papers: The Quenes Maiestie straitly chargeth and commaundeth, that no maner of person shal prynt any maner of boke or paper, of what sorte, nature, or in what language soeuer it be, except the same be fyrst licensed by her Maiestie by expresse wordes in writing, or by .vi. of her priuie counsell: or be perused and licensed by the Archbyshops of Caunterbury and Yorke, the Byshop of London, the Chancelours of both vniuersities, the Bishop being Ordinary, and the Archdeacon also of the place where any suche shalbe prynted, or by two of them, whereof the ordinary of the place to be alwayes one. And that the names of suche as shall alowe the same, to be added in the ende of euery suche worke, for a testimonye of the alowaunce thereof. And because many pampheletes, playes, and balettes, be oftentimes prynted, wherein regarde would be had that nothyng therin should be eyther hereticall, seditious, or vnsemely for Christian eares: Her Maiestie likewise commaundeth, that no maner of person shall enterpryse to prynt any suche, except the same be to him licensed by such her Maiesties commissioners, or three of them, as be appoynted in the Citie of London to heare and determine diuers causes ecclesiasticall, tendyng to the execution of certayne statutes, made the last Parliament for vniformitie of order in religion. And yf anye shall sell or vtter any maner of bookes or papers, beyng not licensed as is abouesayde: that the same partie shalbe punished by order of the sayde Commissioners, as to the

qualitie of the fault shalbe thought meete. And touching all other bookes of matters of religion, or pollicie, or gouernaunce, that hath ben printed eyther on thisside the Seas, or on the other syde, because the diuersitie of them is great, and that there nedeth good consideration to be had of the particularities thereof: Her Maiestie referreth the prohibition or permission thereof, to thorder whiche her said Commissioners within the Citie of London shall take and notifie. Accordyng to the whiche, her Maiestie straightly commaundeth all maner her Subiectes, and specially the Wardens and company of Stacioners, to be obedient.

Prouided, that these orders do not extende to any prophane aucthours and workes in any language, that hath ben heretofore commonly receiued or allowed in any the vniuersities or scooles: but the same may be printed and vsed, as by good order they were accustomed.

52. Reuerence at prayers. Item, although almightie God is at all tymes to be honoured with all maner of reuerence that may be deuised: yet of all other tymes, in tyme of Common prayer the same is most to be regarded. Therefore, it is to be necessaryly receyued, that in tyme of the Letany and of all other Collectes and common supplications to almightie God, all maner of people shal deuoutly and humblye kneele vpon their knees, and geue eare therunto. And that whensoeuer the name of Iesus shalbe in any Lesson, Sermon, or otherwyse in the Churche pronounced, that due reuerence be made

Honour to the name of Iesus.

made of all persons yonge and olde, with lowlynesse of curtie, and vncoueryng of heades of the men kynde, as therunto doth necessaryly belong, and heretofore hath ben accustomed.

Item, that all Ministers and readers of publique Prayers, Chapiters, and Homylyes, shalbe charged to reade leysurely, playnely and distinctlye, and also such as are but meane readers, shall peruse ouer before, once or twyse, the Chapiters and Homylyes, to thintent they may reade to the better vnderstandyng of the people, and the more encouragement to godlynes. 53. Curates to reade distinctlye,

An admonition to simple men, deceyued by malicious.

THE Quenes Maiestie beyng informed that in certayne places of this Realme, sundry of her natiue Subiectes, being called to Ecclesiasticall ministerie in the Churche, be by sinister perswasion and peruerse construction, induced to fynde some scruple in the fourme of an othe, whiche by an Act of the last Parliament is prescribed to be required of diuers persons, for the recognition of theyr allegiaunce to her Maiestie, whiche certaynely neyther was euer meant, ne by any equitie of wordes or good sense can be therof gathered. Woulde that all her louyng Subiectes should vnderstand, that nothing was, is, or shalbe

meant or intended by the same othe, to haue any other duetie, allegiaunce, or bonde required by the same othe, then was acknowledged to be due to the moste noble kynges of famous memorye kyng Henry the eyght, her Maiesties father, or kyng Edwarde the. vi. her Maiesties brother.

And further her Maiestie forbiddeth all maner her subiectes to geue eare or credite to suche peruerse and malicious persons, whiche most sinisterly and maliciously labour to notifie to her louyng subiectes, howe by the wordes of the said othe, it may be collected ỹ the kynges or Quenes of this Realme, possessours of the crowne, maye chalenge aucthoritie and power of ministery of diuine offices in the Churche, wherein her sayde subiectes be much abused by such euyll disposed persons. For certainely her Maiestie neyther doth, ne euer wyll chalenge any other aucthoritie, then that was chalenged and lately vsed by the sayde noble kinges of famous memory, kyng Henry the. viii. and king Edwarde the. vi. which is and was of auncient tyme due to the Imperiall crowne of this Realme: That is, vnder God to haue the soueraintie and rule ouer all maner persons borne within these her Realmes, dominions, and countreys, of what estate eyther Ecclesiasticall or temporall soeuer they be, so as no other forraigne power shall or ought to haue any superioritie ouer them. And yf any person that hath conceiued any other sense of the forme of the sayde othe, shall accept the same othe with this interpretation, sense, or meanyng, her Maiestie

ieſtie is well pleaſed to accept euery ſuche in that behalfe, as her good and obedient ſubiectes, and ſhall acquite them of al maner penalties conteyned in the ſaid act, againſt ſuche as ſhall peremptorily or obſtinatly refuſe to take the ſame othe.

¶ For the Tables in the Churche.

Hereas her Maieſtie vnderſtandeth that in many and ſundrye partes of the Realme, ỹ aulters of the Churches be remoued, and Tables placed for miniſtration of the holy Sacramente, accordyng to ỹ fourme of the lawe therefore prouided. And in ſome other places, the aulters be not yet remoued, vppon opinion conceyued of ſome other order therin to be taken by her Maieſties viſitours. In the order whereof, ſauing for an vniformitie, there ſemeth no matter of great moment, ſo that the Sacrament be duely and reuerently miniſtred. Yet for obſeruation of one vniformitie through the whole Realme, and for the better imitation of the lawe in that behalfe, it is ordered that no aulter be taken downe, but by ouerſyght of the Curate of the

Church, and the Churchwardens, or one of them at the least, wherein no riotous or disordred maner to be vsed. And that the holy Table in euery Churche be decently made, and sette in the place where the aulter stode, and there commonly couered as therto belongeth, and as shalbe appointed by the visitours, & so to stande, sauyng when the Communion of the Sacrament is to be distributed, at whiche tyme, the same shalbe so placed in good sort within the Chaunsell, as whereby the Minister may be more conueniently hard of the Communicantes in his prayer and ministration, and the Communicantes also more conueniently and in more number communicate with the sayde Minister. And after the Communion done, from tyme to tyme the same holy Table to be placed where it stode before.

The Sacramētal bread.

Item, where also it was in the tyme of kyng Edwarde the. vi. vsed to haue the Sacramentall bread, of common fine bread: It is ordered for the more reuerence to be geuen to these holy misteries, beyng the Sacramentes of the body and bloud of our Sauiour Jesus Christ, that the same Sacramentall bread be made and fourmed playne, without any figure therepon, of the same fineneſſe and fassion rounde, though somewhat bygger in compasse and thicknesse, as the vsuall bread and wafer, heretofore named singing cakes, whiche serued for the vse of the priuate Masse.

¶ The fourme of bidding the prayers to be vsed generally in this vniforme sort.

YE shall pray for Christes holy Catholique Church, that is, for the whole congregation of Christian people, dispersed throughout the whole worlde, and specially for the Churche of Englande and Irelande. And herein I require you most specially to pray for the Quenes moste excellent Maiestie our Soueraigne Lady Elizabeth, Quene of Englande, Fraunce, and Irelande, defendour of the fayth, and supreme gouernour of this Realme, aswell in causes Ecclesiasticall as Temporall.

You shall also pray for the Ministers of Gods holy worde & Sacramentes, aswell Archbishops and Byshops, as other Pastours and Curates.

You shall also pray for the Quenes moste honorable Counsell, and for al the nobilitie of this Realme, that all and euery of these in theyr calling, maye serue truely and paynefully, to the glory of God, and edifying of his people, remembryng the accompt that they must make.

Also, you shall pray for the whole commons of this Realme, that they may lyue in true fayth and feare of God, in humble obedience and brotherly charitie one to another.

Finally, let vs prayse God for al those which are departed out of this lyfe in the fayth of Christe,

and

and pray vnto God that we may haue grace so to direct our lyues after theyr good example, that after this lyfe, we with them may be made partakers of the glorious resurrection, in the lyfe euerlastyng.

¶ And this done, shewe the Holydayes and Fastyngdayes.

ALl whiche and singuler Iniunctions, the Quenes Maiestie ministreth vnto her clergie, and to all other her louyng Subiectes, strayghtly chargyng and commaundyng them to obserue and kepe the same, vpon payne of depriuation, sequestration of fruites and benefices, suspention, excommunication, & suche other coertion, as to Ordinaries or other hauyng Ecclesiasticall iurisdiction, whom her Maiestie hath appoynted or shall appoynt for the due execution of the same, shalbe seene conuenient: Chargyng and commaundyng them to see these Iniunctions obserued and kepte of all persons, beyng vnder theyr iurisdiction, as they wyll aunswere to her Maiestie for the contrary.

And her highnes pleasure is, that euery Iustice of peace, beyng required, shall assist the Ordinaries and euery of them, for the due execution of the sayde Iniunctions.

FINIS.